

## Hitherto Hath the Lord Helped Us

I. Samuel vii. 12, last clause.

BY J. R. KLINE.

  
HESE words embody the testimony of a man of God and a godly testimony. One such as would glorify our Heavenly Father and His Son.

It is the kind of testimony that helps others. To the weary pilgrim traveling the rugged path of life, there come many periods when such testimony calls them to a halt, and awakens them to the fact that there is a helper, and he has wonderfully helped others and can also help them, and they are thus relieved of their weariness and refreshed and given new impetus for the further journeying. Also in testifying thus one not only helps others, but himself, for one is greatly blessed in counting his blessings.

Let us notice some underlying lessons in our text:

### I. Recognizing the Lord as Our Helper.

This was the practice of Samuel's whole life. He was a child of God from the time of his birth and even before, for he was promised to the service of God before he was born. This should be a lesson to parents. Do you want your children to grow up and become useful men and women in the world, and godly? If so give them to the Lord as did Hannah, and you may count on it that you will not be disappointed in them. How many there are who are thus blessed with godly parents and consecrated, dedicated to God and thus given from the very beginning the one thing that will be the greatest blessing of their life. How our hearts are thrilled when we read of Samuel as a little boy being called by God and his finally answering, "Speak, Lord, for Thy servant heareth." This was probably the first definite knowledge received by him as to the Lord being his helper. But what influence comes from this noble Bible character. All through his life there is sweetness, nobleness and fragrance as pronounced as that which comes from nature's summer garden. Why was he noble? Because the Lord was his helper. Why was he sweet? Because the Lord was his helper. Why was his life filled with the fragrance so pronounced? Because the Lord was his helper. We read in the same chapter which contains our text that "Samuel judged Israel all the days of his life." He was in a high position because the Lord was his helper. He was competent to hold that position, because the Lord was his helper. But in spite of this fact how few recognize Him as their helper, but instead go struggling and stumbling along trusting to luck. Such have found that "luck" was a very incompetent helper and more often the cry is "failure" in such a life. How much failure there is, both in temporal and spiritual life. Ah, beloved! the one whose life depends on luck, like the derelict will float unanchored, hither and thither, wrecked, and wreck and ruin and failure stamped on it, but the one who is anchored in Jesus can with majestic wave and dash keep on top, "for their anchor holds, it firmly holds," and when they go, their going is established and reliable and successful, because the one who is "Anchor," becomes also Pilot and Mate, and Captain and Crew. Hallelujah!

Then again, some trust in self-help, and many times the first glance would indicate that they were quite successful, but ah, let us remember that man is a failure and only as God helps is he really successful. So Paul tells us, "Put no confidence in the flesh," either in self or others.

### II. Giving God the Glory for Help Received.

How Satan does fight this, and in such a wily way. So he has created substitutes which would appeal to the carnal mind, to receive the glory which should undoubtedly be given to God; these are "pluck" and "luck." When one does something that requires strength or lots of nerve force, people say, "That was plucky." Instead of giving God the praise and glory the glory is ascribed to pluck and this ultimately brings honor to the one who is favored with pluck. When some one gets healed in a miraculous way, Satan always has a substitute to receive the glory, so the person usually says, "I am grateful to God, but I must thank the agent of luck,

they say, "Nature." Do you see how God is cheated out of His glory?

Truly, "The whole earth is full of his glory," but people are ignorant, seemingly of this fact. Let us investigate these substitutes. 1. Pluck. Pluck is composed of power of endurance, nerve force, and where does one get these but from God? 2. Luck. Luck is favor bestowed by unknown influence, we'll call it providence and give God the glory. So you see, beloved, that while God is cheated out of His glory in the minds of people and the glory given to substitutes; these substitutes find their source and existence in God, and methinks if Paul were here to-day he would have to preach that same sermon which he preached to the Athenians (Acts xvii.): saying, "To the unknown God, whom therefore ye ignorantly worship, Him declare I unto you." He then goes on to show the majesty and glory due to God, which includes our life, our being and our movements. It is God that permits man, both saint and sinner, to live, to do, and to accomplish, it is His providence which favors one and all.

### III. The Extent of Help Received.

This is measured by the word "hitherto," which means, thus far, to this time. The word is retrospective, contemplating what God hath wrought in the past. Many to-day are bemoaning their condition and circumstances when they ought to thank God that it is as well with them as it is.

Generally speaking, God's help in the past may be divided under two heads, viz., temporal and spiritual. The former concerns both saint and sinner, for "God causeth His rain to fall on the just and unjust," and everyone is helped of God temporally to a greater or less extent. Then He has helped those of us who let Him spiritually.

Let us notice a few ways in which He has helped us:

1. He has helped us out of sin.

"When down in the pit and miry clay, God helped us and took us out" (Ps. xl. 2).

2. He has helped us to get into the ark—placed us on the rock and in the ark where we are safe from the destructive floods of judgment.

3. He has helped all who would let Him out into the blessed sunlight experience of victorious, balmy, fruitful life. In other words, the sanctified life, while others stayed pent up in the ark, as it were (the first principles of the doctrine of Christ), roasting in the summer and freezing in the winter, or as we sometimes say, having an "up and down" experience.

4. Some can say, He has helped me to possess the land and to climb the mountains of Canaan and until now I am overwhelmed with riches of treasure in experience and the beautiful scenery (visions of future blessing. I. Cor. ii. 9) I am permitted to behold.

5. Ah, it would take a "world of books" so to speak, to tell all that the Lord has done for us. It would take eternal days and then

"It seems as if eternal days  
Are far too short to sound His praise."  
"The half has never yet been told," so we can only say in the words of the man of God: "Hitherto hath the Lord helped us."

### IV. Marking the Spot Where the Lord Has Signally Helped.

This is what Samuel did. He marked the place with a stone and called it Ebenezer, which means the stone of help. Bless God, I like to do this, because when I want to "count my blessings," all I need to do is to look back and count the stones. There is an advantage in having definite blessings which stand out prominently in our lives. How many spots are sacred to God's people,—some the little country chapel or school house, some the camp meeting, some the bedside—all sacred and all tend to make God real to us. These are stones which mark God's help. If you want to win a back-slid brother point him to that time when he first gave his heart to God.

Take account of your milestones—"Count them one by one and it will surprise you what the Lord hath done."

### V. Whom the Lord Helps.

He helps all as far as Providence is concerned, but only special classes receive His special help, viz.:

1. He helps His own—those that fear Him. "The angel of the Lord encampeth round about them that fear Him, and delivereth them" (Ps. xxiii. 7).

2. Those who are in trouble, distress, affliction, etc., etc., in their own

# The Value of Man

REV. A. B. SIMPSON.

Sermon preached Sabbath morning, Nov. 9, 1908.



"What is man that Thou shouldest magnify him? And that Thou shouldest visit him every morning, and try him every moment?" (Job. vii. 17, 18).

"Ye are of more value than many sparrows." (Matt. vi. 26).

**T**HE patriarch Job was not alone in his astonishment that the infinite God should stoop to take account of so frail and finite a creature as man. The psalmist, as he surveyed the splendor of the starry firmament, turned back to earth with the same astonishment and asked, "Lord, what is man that Thou art mindful of him, and the son of man that Thou visitest him?" The Lord Jesus, who had measured all the values of the universe and was about to put to the proof in the most costly way His estimate of the worth of human souls, gives us a little hint of how the heavens look down upon the human race and estimate the value of us men and women made in the image of God and the heirs of immortality. "How much better is a man than a sheep," He said, on another occasion, and in our text He declares, with infinite suggestiveness and a meaning too deep for words, "Ye are of more value than many sparrows."

1. The value of man is intimated in the earliest account of His creation in the book of Genesis. After all the other denizens of earth and air and sea had been created, a great council of the Trinity was held and after the most serious consideration, this decision was announced, "Let us make man in our image after our likeness with dominion over the creatures." No other part of creation was the subject of such a conference and such deliberation. The creation of man was the result of a determinate plan on the part of Deity and must, therefore, be considered a matter of greater importance than the creation of the heavens and the earth or any of the inhabitants of either. Of no other beings is it said that they were made in the image of God. But man was a copy and a transcript of his Creator, a miniature of God. This is further intimated by his dominion over all the rest of the creation. He was a born king, a viceroy of Deity in the government of this planet. This is further emphasized by the abode in which the Father placed His child, the care with which He adjusted him to it and gave to him his helpmeet and companion and the intimate fellowship with which the Lord God communed with man in that first earthly paradise. Any unprejudiced and thoughtful reader of this ancient story of man's creation would be prepared to recognize in this new being the advent of one of the most important and glorious of the inhabitants of the universe of God, and to expect for him a career of the most exalted significance.

2. The dignity of man is further evident from the marked distinction between him and all other beings referred to in the Holy Scriptures. He comes upon the scene after the world has been long and carefully prepared for his advent, and after all the other orders of earth's inhabitants have been created and adjusted to minister to him in his future home, and then they are all brought to him, and as they pass by they instinctively recognize him as their lord, submitting to his authority and receiving their names from him. "But among them all," it is added, "was not found a helpmeet for him?" Not one of these varied and beautiful creatures could reach the higher world in which he lived and share his companionship and life so that a new being of his own order had to be created as the partner of his love and life.

Later in these Scriptures we read of a very high order of beings who are occasional visitants to this earth from distinct worlds, but of all these beings even the most glorious and powerful, much more powerful even than any human being, appear to be wholly engaged upon his business and in his interest and of every one of them it is said that they are but servants of the human race. "For are they not all ministering spirits, sent forth to minister unto them that shall be heirs of salvation?" And as we catch a vision of the

celestial beings, seated even with the Creator upon the throne, while the angels of glory stand 'round about the throne and take a secondary place to redeemed humanity.

It was long claimed by the apostles of science that this earth is but an obscure corner of the universe and utterly unworthy of the supreme attention which it seems to receive in the Word of God and the revelation of the divine plans concerning humanity. But a distinguished scientist, Prof. Wallace, has advanced the theory that after all science seems to teach that this earth and the solar system form the real center of the vast universe whose hundreds of millions of worlds surround us in the starry belt of the heavens. If this be so it is surely not strange that God has made it an object lesson to all other worlds of the principles of His government and the glory of His attributes and character.

It has been eloquently said that man is himself the microcosm of the universe, that is, a little universe in himself, exhibiting in miniature all the qualities of the world around him. The sunshine is reflected in his face, the bloom of summer flushes in his cheek, the snow of winter crowns his head, the music of the warbling birds is all summed up in his voice, the lion is but the type of his lordship, the eagle feebly represents his far-seeing intelligence; the ox represents his power; the great laws of the material universe, gravitation, radiation, reflection, are but illustrations of the higher forces of reason, intelligence and will that give to him his lordship over all the unconscious forces which are impersonated consciously in him. For while these material forces may seem so much mightier than the power of man, and the lightning can smite him and the wind and the sea destroy him, yet they are but blind, unconscious and insensate forces that know not their own power, while he is conscious of his and able by his superior intelligence to use the lightning, the wind and the sea to fulfil his behests and to work out his commands.

3. The Culture, Capacities and Endowments of Man, give him the highest place in the created universe. Physically, no being is so perfectly and finely organized as man, and the human form and the human brain constitute the crown of all organic life. The anatomy of the human hand alone, with its hundreds of parts in the most perfect adjustment, has formed the subject of volumes on the evidences of Christianity, and is one of the most convincing and overwhelming proofs of the being, wisdom and goodness of God. The processes of circulation, respiration, assimilation, reproduction, the action and interaction of nerves, vital organs, and physical functions at the impulse of life and will, are living miracles before which the profoundest student of physics stands awed.

Still higher in the scale of being are the intellectual gifts and mental endowments of man. The power to think, to perceive, to reason, the operations of memory, imagination, reflection, the emotions of love and hate, of joy and sorrow, of desire and repugnance, the infinite capacity of this nature of ours for the highest happiness or the deepest pain, how wonderful are all these evidences of the greatness of man.

Think of all the creations that have been evolved from the mind of man, the harmonies of music, the works of painting, sculpture and art, the noble forms of architecture, the temples, palaces and cities that have sprung from his brain and his hand, the wonders of invention and discovery, of countless forms of machinery and instruments of skill, the microscope that reveals the world of the minute, the telescope that penetrates the depth of space, the dynamo that steals the power of the lightning, the engine that puts in the hold of a single ship the power of ten thousand horses, the military genius that conquers mighty armies and rules vast empires, the commercial enterprise that covers the earth and ocean with the wheels and sails and riches of trade, the poetry of Homer, Virgil and Milton, the literature of ten thousand libraries and a thousand million volumes, the marvelous triumphs of civilization, culture and modern progress,—put all these together with immeasurably more that might be said, and then realize that all this is but the infancy of man and we have some faint conception of what the Lord meant by the words, "Ye are of more value than many sparrows."

But there is something greater in man than either his physical organism or his moral constitution. There is a spirit in man and that spirit is that of God, and that spirit is the image of God, and

# THE CHRISTIAN AND MISSIONARY ALLIANCE

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"For the vision is yet for an appointed time, but at the end it shall speak and not lie; though it tarry, wait for it, because it will surely come, it will not tarry."

In those early days, while learning new lessons and meeting the experiences which must come to every new foreign missionary, we were quite firm in the belief that most of the evangelistic work must be done by the Sahib (missionary) rather than by the native Christian; but as years passed on and other experiences came to us, we were more and more convinced that God had a plan and place in this part of the work for them as well as for us.

During those terrible days of famine many of the precious lives of the missionaries might have been spared if there had not been only trustworthy Christians to have helped in the practical work, but also to have gone out to help meet some of the great opportunities of giving out the Gospel.

It was at this time we began to realize the need and value of them and looked to God to give us good, effectual native Christian workers. We pleaded His promises and knew He would send them in His own time and way.

People in the home-land were told of the need, and they, too, were trusting God to raise up native Christian evangelists who could go out and give the gospel to their own people. All seemed hopeless for a while. "But God." How blessed that we can always trust Him!

Formerly we had not given much attention to the school work and so we did not have the children and young people under our care to train; but during the famine God sent to us many bright, promising children. To read or write, however, was at that time quite foreign to them all. Most of them were as dirty, ragged and ignorant as we generally find them in India, especially up in the jungles of Gujarat. But our "Wonder-working God" soon "undertook," and almost before we dreamed of it our prayers were being answered. Many of the boys and girls were blessedly saved and soon had a great longing to go out and give the good news of salvation to their own people. Then God put it upon the hearts of some of the missionaries to help to train these workers, and soon two training classes, one for boys and one for

girls, were started. God put His seal upon these classes by pouring out His Spirit upon them and blessing, even up to the present time. Now many of these boys and girls have had training and are out in the villages giving

the gospel to their own people. We find them most helpful. They can reach some people whom the missionary cannot reach, as they can endure the heat and be out all hours of the day, which the missionary is not equal to. Then, too, the natives often say, "Oh, this religion is very nice for you English people, for you have been trained this way; but it is not for us, as we have been trained differently." But when they see the change made in the lives of their own people by their acceptance of it, it begins to seem like something real and within their reach. And now, in many places, they are beginning to say to their own people, "This Christ religion (Christian religion) is for us as well as for them."

We have shown in this picture a few of the many proofs of

God's power in raising up native workers in

India. The man and his wife (and little child) to the right of us are marvelous examples of His mighty power, which is being manifested among the heathen these days. At the beginning of the famine they were high-caste Hindus, very faithful to the worship of their idols and the keeping of their heathen customs; but through hunger they were brought to our orphanages, and now both are well educated in the Gujarati, their own mother tongue. They are both earnest Christians and are now out witnessing among their own people. For some time before our return to the homeland

they were with us, and we can testify to the fact that we never had sweeter Christian fellowship with any of God's children than with these. Daily we met together before the throne, and God's presence was very real. A few years ago they had been with Miss J. Fraser and me touring, and the people in the villages nearby became very much attached to Dana, the man, and desired that he be sent to them as their pastor. At that time the way did not seem clear to send him, but later he and his wife and child were sent there to Jatalpur, quite a large village. A sacrifice is being made on their part, as they have no house to live in. They have curtailed off one corner of the little church and are living there. A



MISS A. A. SEASHOLTZ AND NATIVE WORKERS IN AHMEDABAD, GUJERAT, INDIA

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home, a mud hut which will cost not more than \$75.00, is greatly needed for them. Will those who read these lines not ask God that He may touch hearts to give that which is needed to build this home?

Oka, the man standing back of us, is a most devoted Christian. He is known as "The boy who knows how to pray." Many times has he spent midnight hours on his knees; and food is no object to him when any burden is upon his heart. He was married when rather young (for a native Christian), but his wife soon died. His sorrow drove him to Jesus, and we believe it has been through this trial that he has so blessedly learned to know the Lord. Just a few months ago he was married again to one of our most beloved orphan girls, and we are sure that they will make valuable laborers in the vineyard.

Beulah and his wife are at our left, they, too, being earnest Christian workers. At one time he was considered the proud, conceited one among the orphan boys; but God has been dealing with him, and now he is a good, earnest Christian worker. His wife was a sweet little Christian girl who came to our orphanage during the early famine. She was one of those quiet, deep characters who could always be trusted and depended upon. The day this picture was taken one of them remarked that they wondered when we would all meet again, and another answered, "Perhaps not until Jesus comes." They were thinking of my returning home and of their going to their different villages. Two weeks later this dear young wife was called home to her reward. In her last moments she expressed a longing to meet us all when Jesus comes. She died very happy. One of the hardest things we have had to do on the field was to take the funeral service of that dear child. It seemed as if our hearts would break, yet there was a great joy in knowing that she was with Jesus, out of all the suffering she at one time knew so much about while down here. Heaven never seemed so near as it did just after she left us.

Gala, the man with the little child in his arms, is also a Christian worker. He is not quite so far on in Christian experience as the others, yet is a good, earnest worker. He and his wife are also out in a village living for Jesus. We would command each of these dear native workers to you for prayer, that God may lead them on and use them mightily for His glory.

Each of the boys was formerly in the Dholka orphanage, and the girls were in the orphanage at Kaira.

### FOUR QUESTIONS TO THE CHURCH ABOUT THE JEWS.

BY REV. THOMAS M. CHALMERS.

Paul's Epistle to the Romans is the deepest book ever written. It gives a systematic unfolding of God's plan of salvation for the race. In the first eight chapters the Spirit sets forth man's failure and the divine provision for human need in the righteousness of God, offered in Christ, for the acceptance of faith. But believing Jews might wonder as to the place of Israel, now that salvation was offered to the Gentiles. Both they and Gentile believers interested in the fulfilment of the promise to them might well ask, "Are the promises to the Jews void?" "What is to become of the national hope of Israel?" Chapters nine, ten and eleven are the Spirit's answer to these questions. This division of the book shows Israel's election, rejection and restoration. And it also emphasizes anew, in chapter ten, the method of Israel's salvation, viz., on the ground of faith in the righteousness of God, and points out our responsibility with reference to the Jews. See especially Romans x. 3-13, which describes God's free and impartial provision for human need.

But if salvation is so free and impartially offered, why are the Jews not saved? The whole passage in Romans x. 3-21 proves that this is due to two things, the ignorance and the disobedience of the Jews. But if they are ignorant someone is to blame. This brings us to the question of our responsibility. The needed salvation is provided and impartially offered, as verse 10 shows: "Whosoever shall call on the name of the Lord shall be saved." The great concern to-day is the obedience of believers in bearing witness.

Right here Paul asks four questions, which are often applied to the heathen and Moslems. But they belong primarily to the

Jews. The Spirit's purpose in asking these questions is to bring home to the heart and conscience of Gentile believers their obligation to unbelieving Israel. They are a message, therefore, to the whole Gentile church, and a message to us to-day.

1. "How shall they call on Him in whom they have not believed?"

A true calling on God grows out of faith. It involves knowledge of one's lost condition, and faith in the power of God to save as revealed in the Gospel. Men must believe there is salvation for them in Christ before they will call on Him. No Jew will ever call on Christ for salvation till he is convinced of his lost condition and that Christ is the only Saviour.

2. "How shall they believe in Him of whom they have not heard?"

The Jews do not know the real Christ. The great mass of them live in Russia and Austria, where Christianity is merely baptized heathenism, and they have had little opportunity to learn the truth about Jesus. How can they know His true character and teaching when they have either not read the New Testament, or have read it with prejudice begotten by ill-treatment? Even the Old Testament idea of the Messiah is distorted by the teachers of Israel, and the great mass of Jews know not what sort of a Messiah to expect. Some years ago the Chief Rabbi of Great Britain made a statement as to the orthodox Jewish idea of the Messiah. He said: "The Messiah will have no connection with atonement or resurrection; He will be a great ruler, and live a prolonged life, but will die, leaving His throne to His sons." What a fall is that from the idea of the great Saviour of Israel contained in the Word of God! And is this the orthodox belief, what must be the position and condition of the reform Jews?

Some Christians say the Jews do not need the Gospel, they have the Old Testament. If the Old Testament is enough for the Jews, why is it not enough for us? If we need the Gospel, so do the Jews. Even with the Old Testament in their hands their spiritual ignorance, as we have seen, is appalling. Isaiah llii. is never read in the synagogue. It points too plainly to Christ. If such is the condition of the men, what of the women? In eastern Europe and the Orient little provision is made for their education. Their position in those lands may be inferred from the prayer offered every morning by the orthodox Jew: "I thank Thee that Thou hast not made me a woman." Thousands of the women are unable to read in any language, even here in New York. Their children learn English in the public schools, then refuse to speak Yiddish at home, and the mothers are still more secluded from all opportunity. How can these learn of the true Christ? Mrs. Chalmers has had a mothers' meeting among Jewish women since last March, and finds them attentive and inquiring, but very ignorant.

What these thousands of men and women need is someone knowing their tongue to go and tell them of Him who died for them. Who will reach out hands of love and sacrifice to save them? "How shall they believe in Him of whom they have not heard?"

3. "How shall they hear without a preacher?"

In all America there is but a handful of laborers among nearly two million Jews. More workers are needed, both men and women, who can intelligently and sympathetically unfold the Scriptures to the Jewish mind, and declare boldly God's message concerning sin and righteousness. God is waiting for prepared instruments through whom to show His love and grace to the Jews. There is the most urgent need of training for the due preparation of the future laborers. We have opened in this city the New York Jewish Missionary Training School, to prepare candidates for the Jewish field. We have come into touch with many young people scattered over this country, in Europe and Australia, on whom God is laying the burden of Israel. These are sorely needed, but the most of them are Gentile believers, and if left untrained they will not enter the Jewish field at all. Hence the importance of pressing this work of training laborers.

4. "How shall they preach except they be sent?"

While men are needed to preach to the Jews, other men are needed to sustain them in their work. This means thoughtful consideration of the nature and needs of the Jewish mission field. It means surrounding the workers with prayer and loving sym-

pathy. And it means money to enable them to do their work thoroughly and adequately.

Note this contrast. In Palestine there are 100,000 to 125,000 Jews, in this city over one million. In Palestine are some four or five missionary societies doing work for the Jews. In this city but seven small missions are at work among eight to ten times as many. The Christian and Missionary Alliance is trying to reach the Jews in Palestine, five thousand miles away. What are you doing for the one million Jews here at home? I would not have you do anything less for the Jews in Palestine, but here is also a field which cries for help. Brethren, help evangelize the Jews of New York. Remember that word in Esther ix. iii., R. V.: "They that did the King's business helped the Jews."

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### Old Lakshman's Last Days.

By FRANCES BANNISTER.

One bright morning, as the writer of this article was standing in the doorway of the little house in the town, (Bhusawal) attending to some business matters, an old dejected looking creature stepped up to "ask alms." Obeying the first impulse, a bit was given him and he was told he must go. What was our surprise in the afternoon to find that he had not gone, but was still seeking more help. He had some papers which he showed us, locating him in a neighboring mission, he having received baptism there at the hands of Mr. Bannister some two years before. Our hearts softened for the helpless creature, as remembrances came of the happy day spent by Mr. Bannister in his town, and of his words on returning, "This has been my happiest day in India." This old man had been one among many to receive baptism at his hands that day, and, we trust, to have their names recorded above. A tender chord in our hearts had been touched and as memories of the past came flooding in, we had not the heart to turn away this needy one. Our hearts and hands were already full but lifting up our hearts to God for help we arranged to take in this "stranger" and care for him. On hearing he was to have a home with us and be cared for, tears poured forth from his eyes, and falling at our feet he tried to express his thanks, which were choked with sobs and tears.

He was not destined, however, to remain in our midst long, as the ravages of disease had already done their work in his poor emaciated body and poor Lakshman, as that proved to be his name, was in the last stages of consumption. All that could be done was done for him, but one month sufficed to finish the work of the disease already far developed, and one morning just before daylight his spirit had flown to be, we trust, with Jesus, his Saviour, and ours. This one month was not in vain. As strength would permit he would be seen poring over his Bible and hymn book, which were ever kept by his side and held sacred. It was pathetic to hear him try to sing as in other days. He loved to repeat the name of him, who had shown him the way of life, and would be heard to say, "When I was in Satan's snares Bannister Sahib drew me out and showed me the way to heaven. He is in heaven now, and I am going there, too."

He was ever appreciative of all that was done for him, and uncomplaining and thankful. His last Sabbath on earth he was too weak to attend the service, therefore the Lord's Supper was administered to him in his room, of which he partook with solemnity and reverence. The next Saturday in the early dawn he had gone. Just before the end he said to those in attendance, in answer to the question, "Lakshman, are you going to leave us?" "Yes, I am going to my dear Saviour. He has forgiven all my sins, you forgive my faults, and mamma Bannister Sahib, forgive my faults, and now I am going to Jesus for He is calling me." So saying his spirit took its flight.

That evening a service was held for him among our native Christians, and it was with a feeling of assurance that we sang, "Shall We Gather at the

River?" and "The Sweet By and By." On reaching the European Churchyard which was to be his last resting place, a European Roman Catholic funeral had just gone in before us. Waiting a little for their service to finish we proceeded and met them half way. It was a large funeral, and seeing there was to be another service they turned back and joined in giving honor to this departed one.

It was truly an unusual spectacle. A large crowd of European Roman Catholics standing reverently with bowed heads, while the burial service was being read by a native Protestant Christian. As the coffin was lowered into the grave, in respect they joined in, throwing dust into the grave and then quietly withdrew. A Hindu servant standing by and observing all, was heard to soliloquize as follows, "What a wonderful thing! Lakshman had nothing, no friends, no home, no money, not anything, but after death, everything," naming over the different things that had been done for him, and ending up with, "even sahib lok (people) to throw earth into his grave!" His heart was softened and we all realized that this man, who though like Lazarus, in this world had nothing, on leaving it had God's special care.

The friends of the mission where he had received baptism, who had used their influence in guiding him in the way of life, on hearing of the Lord's care of him, rejoiced and took fresh courage. For although Lakshman had wandered away from them, going out into the temptation and perhaps into sin, yet at the last he was brought in by the great Shepherd and safely folded with His sheep, never again to wander. Should this not encourage us to toil on and to "sow beside all waters?" In "due time we shall reap if we faint not." Now as to the material side. We had asked God's help, and the day before Lakshman died a letter came from a dear friend in America containing double for all that had been expended. Praise His dear Name! This friend on hearing the account, rejoiced that she had been permitted to have a part in helping this needy one for whom Christ died. She with us was a helper together with Him, and we hear the sweet words even now saying, "Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto Me." What greater recompense could be desired? May the Lord help us to work while it is day for the night cometh when no man can work.

### "What Has Come Over Murray?"

You wonder what you may do as a Christian to help your fellows. There are a good many things, but here is a suggestive story. A young fellow came to his pastor and asked:

"What Christian work can I do?" Now, let that minister tell the rest of the story.

"I said to him: 'What time do you rise in the morning?'

"'At half-past six,' was the answer.

"'What time do you have breakfast?'

"'At seven o'clock.'

"'What do you do next?'

"'Go to the offices, where I work.'

"'What do you do there?'

"'Work steadily until twelve o'clock.'

"'What do you do then?'

"'Go to lunch.'

"'What do you do next?'

"'Work steadily until half-past five or six, and sometimes later.'

"'What do you do next?'

"'Go to supper.'

"'What do you do next?'

"'Read the paper, or sometimes go to a concert or a lecture or a play. Too tired to do much. Loaf around home generally.'

"'What do you do next?'

"'Go to bed.'

"'Is that a sample of every day?'

"'Yes, every day.'

"'When would you do Christian work if I gave you any to do?'

"'I don't know.'

"'Murray,' I said, 'God has placed you so filled with divine light, and I suppose where you now get

time for Christian work, and I don't see. I think God does not mean for you to add any Christian work to your daily burden.' Murray looked at me for a moment and said: 'I think that's so,' and he rose to go.

"Wait. Murray" I said; 'are there other men employed where you are?'

"Yes—many," he answered.

"How do you do your work; as well as the rest, or more poorly, or better?"

"Oh, as well as any of them, I think."

"Do they know you are a Christian?"

"Why, yes; I suppose so."

"Do they know you are anxious to do Christian work?"

"No, I don't think they do."

"See here, Murray, here's Christian work you can do; start to-morrow. Do your work better than you ever did. See what needs to be done as you never did. Help the other fellow who is behind, if you can. Let them all know you are a Christian, not by talking, but by living. Get in a helpful word here and there. Get some fellow to drop his oaths. Get some fellow to drop his beer. Show Christ living in you and controlling you. Preach the Gospel among your associates by the best life you can live with God's help. I think that is the Christian work that needs to be done on a big scale. Try it. Will you?" He thanked me, said he had never looked at the question from that standpoint before, and went away.

"Six weeks after, I met the superintendent of his department in the offices of the great corporation where he worked. He said:

"Isn't Murray one of your men?"

"'Yes,' was my reply. 'Why?'

"'What's come over Murray?' he said.

"I could only say, 'I don't know. I didn't know anything had come over him.'

"Well, there has. He's the best clerk in the whole force, and has developed into that in the month past. He's the best influence about the whole place. The men all notice it. There's a different atmosphere in his department. He's a Christian now, sure; quiet, earnest and full of a spirit that imparts itself to others. Something has come over Murray!" —Rev. Charles Stetze, in the *New York Observer*.

### They Were Partners.

A sturdy little figure it was trudging bravely by with a pail of water. So many times it had passed our gate that morning that curiosity prompted us to further acquaintance.

"You are a busy little girl to-day?"

"Yes'm."

The round face under the broad hat turned toward us. It was freckled and perspiring, but cheery withal.

"Yes'm; it takes a heap of water to do a wash-ing."

"And do you bring it all from the brook down there?"

"Oh, we have it in our cistern, mostly, only it's been such a dry time lately."

"And is there nobody else to carry the water?"

"'Nobody but mother, and she is washin'."

"Well, you are a good girl to help her."

It was a well considered compliment, but the little water-carrier did not consider it at all, for there was a look of surprise in her gray eyes, and an almost indignant tone in her voice as she answered: "Why, of course, I help her. I always help her to do things all the time; she hasn't anybody else. Mother'n I are partners."

Little girl, are you and your mother partners? Do you help her all you can?—*Kind Words*.

"SMALL were my faith should it weakly falter,  
Now that the roses have ceased to blow;  
Fain were the trust that now should alter,  
Doubting His love, when the storm clouds grow.  
If I trust Him once, I must trust Him ever;  
And His way is best, though I stand or fall;  
Through the wind and storm. He will leave me  
never—  
He sends it all."

*Selected*

## The Latest Phase of New Theology

The following article from the *Christian World* of October 8th, is a frank but sorrowful review of the latest utterances of Rev. R. J. Campbell of London, the founder of this new movement, by the man that was his most influential co-worker in connection with the organization of that movement a few months ago. It speaks for itself. Certainly the boldest infidel could scarcely be more blasphemous than some of these utterances.

"Some of us, who had been New Theologians for years, kept hoping while there remained any justification for hope; with an optimism which we regarded almost as a duty, we continued to tell ourselves and others that ere long everything would right itself, and that we should enter upon a period of greater stability and constructiveness. It is a keen disappointment to have to own at last that these hopes have not been borne out by events; that, indeed, to-day the New Theology is standing at the crossroads, its condition being so critical as to make silence no longer permissible.

"There is no need to do more than allude to the series of tactical mistakes which have succeeded each other in the short history of the movement: the false start made with a still-born 'Society for the Encouragement of Progressive Religious Thought'; the misleading and unwarranted linking-up of progressive theology with a certain school of economics; the official identification of the New Theology with a not very imposing 'league,' membership of which is open to anyone, irrespective of any religious belief he may hold or reject. A far more important and depressing factor of the situation, in view of the leading part played in the movement by the pastor of the City Temple, is the doctrinal development of Mr. Campbell himself within the past year or so; to say it in one word, that development has proceeded by leaps and bounds along lines which have only too fully justified those hostile predictions and criticisms, against which no one defended Mr. Campbell more staunchly during the days of the controversy than the present writer.

"These predictions and criticisms were, briefly, to the effect that Mr. Campbell's teaching was tending in the direction of Pantheism; that in his view of sin he was going perilously near to Determinism; that, as he was in danger of parting with the personal conception of God, so he was uncertain and unsatisfactory on the subject of personal immortality. With a regret far deeper than would ordinarily accompany a confession of having been mistaken, I have to admit to-day that it is the critics who were right. 'The pity of it, Iago, the pity of it!'

"In what follows I shall continue myself almost entirely to two quite recent utterances of Mr. Campbell's, one on 'The Super-Personal God,' the other on 'The New Theology and Pantheism.' Let me forestall an inevitable rejoinder by stating distinctly that the sense of the quotations given below is in no wise affected or modified by the respective contexts.

"On the subject of Pantheism Mr. Campbell expresses himself as follows:

"'Even the most thorough-going materialist could not quarrel with the statement that the only God with whom we can enter into relations is the God of whom we are ourselves expressions, the God who not only creates, but is the universe.'

"The most thorough-going materialist' might not quarrel with such a statement; on the other hand, the average Christian might find it something less than satisfactory. But to proceed:

"'It seems to me that the noble Jew of Amsterdam (Spinoza) is at last coming to his own. Christendom is now ready for his word.'

"Spinoza's 'word' is, of course, Pantheism pure and simple. There are forms of this doctrine which are not congenial to Mr. Campbell; 'but,' he says:

"'There is another form in which Pantheism appears to me . . . in principle not only unobjectionable, but inevitable if we are to find a goal for religious aspiration. I refer to the Pantheism which regards the universal substance as the all-inclusive consciousness of being.'

these are what we are offered by the minister of the City Temple in exchange for the God and Father of our Lord Jesus Christ! Who could pray to such nebulousities? Mr. Campbell, to do him justice, does not. And here is a further definition of the Deity, which he seriously offers and describes as the 'more excellent way':

"'God is but a name for the grand self-conscious totality of being which gives value to ours.'

"And a little further on we read this strange appeal:

"'Do not, I beseech you, think of God any more as a personal being like yourself, though immeasurably greater.'

"Must we, then, give up belief in a personal God? We predicate personality of a being who thinks, wills and feels; if God thinks, wills and feels, can He be other than personal? With whom but a Divine Person can we enter into the personal relation of worship? And, on the other hand, what is one to think of the absolute identification of man with God which finds expression in such an extravagance as this:

"'If there be an eternal throne, you are on it now; there has never been a moment when you were not on it.'

"Imagine such language being addressed to a miscellaneous congregation; imagine sinful men being told that they are on the eternal throne, and that, such as they are, they and the Father are one! The truth is, surely, that the Eternal Father is also the Eternal Other.

"A year ago Mr. Campbell could still say, 'I reject Pantheism because it implies determinism; to-day, having declared himself a disciple of the greatest of all Pantheists, Spinoza, he draws his master's inevitable inference:

"'Is there a single argument present to the human mind to-day which can overthrow the case for determinism. Most assuredly there is not.'

"Most assuredly there is, provided we do not start with pantheistic premises, according to which God 'expresses' Himself in the rogue as much as in the righteous; but one trembles to think of the effect of such a statement upon uncritical hearers or readers.

"In one respect Mr. Campbell had anticipated his avowed conversion to Spinozism, viz., as regards his attitude towards individual immortality, which even a year ago was already quite on Spinozist lines:

"'I do not believe that my finite consciousness is going to remain finite to all eternity, and it seems to me that so soon as my finite consciousness becomes infinite, it will no longer be possible to talk of *meum* and *tuum*, for I and my Father will be actually and entirely one.'

"This, if it means anything, means the ultimate absorption of the soul in the 'totality of being,' the final merging and loss of selfhood; to say that such a notion is compatible with the retention of individuality is to play hide-and-seek with language.

"But the climax is reached in a passage which one can hardly bring oneself to transcribe, but which yet must be quoted in order to make it quite clear what the New Theology is being made to stand for nowadays:

"'For one thing there can be no escaping the conclusion that He [i.e., God] is ultimately responsible for all the evil and suffering in the world. It is His world, remember; He made it, and He is omnipotent. . . . If creation does not please the Creator, why did He not make it better? If it has proved wayward and intractable, it can be no more than He expected, or ought to have expected. Wherein consists His right to punish us for our transgressions? Suppose we challenge it; what will He say in defence? . . . How dare God punish sin if He Himself cannot sin? How dare He even censure the sinner?'

"And the escape from these supposed dilemmas is to be found by declaring our Heavenly Father to be 'but a name for the grand self-conscious totality of being!' Comment on this terrible passage would be too painful; it is sufficient to say that the nearest parallels to it may be found in the writings of Mr. Robert Blatchford. But Mr. Blatchford does not say these things from a Christian pulpit.

"This, then, is the latest phase of what Mr. Campbell calls 'the New Theology as interpreted by myself,' and what is at present regarded as the official and authoritative version of the New Theology—a pitiless Pantheism. Let those New Theologians, if any, who may endorse these teachings come forward and say so: for my own part I utterly repudiate them as subversive of all that I understand by Christianity—I might go further and say, of all that I understand

## THE CHRISTIAN AND MISSIONARY ALLIANCE

understanding and acknowledge Him in all their ways, by directing their paths (Prov. iii. 5, 6).

3. Those whose minds are staid on Him, by keeping them in perfect peace" (Isa. xxvi. 3).

## VI. How He Helps.

He helps victoriously, abundantly, continuously, by His presence and power. This is shown in the story from which our text is taken. In answer to the request of the children of Israel, "Samuel cried unto the Lord for Israel and the Lord heard him." And while "Samuel was offering up the burnt offering the Philistines drew near to battle against Israel: but the Lord thundered with a great thunder on that day upon the Philistines and discomfited them, and they were smitten before Israel" (1. Sam. vii. 8, 9, 10). So will it always be to the children of God who live as close to Him as Samuel did, and this testimony may always, my brother, my sister, be yours and mine. Let us praise Him.

"I will praise Him, I will praise Him,  
Praise the Lamb for sinners slain;  
Give Him glory, all ye people,  
For His blood can wash away each stain."

• • •  
"All Is Well."

MAY MABBETTE ANDERSON.

A vivid picture rises from the past,  
Midst lapping waves and tossing billows swell:—  
An ocean steamer, and the twilight hour!  
Once more I feel the sweet and witching power  
That held my heart as darkness settled fast,  
And thro' the silence, from some region far below,  
I heard this quiet utterance, clear, and calm, and slow:  
"Tis eight o'clock, and all is well."

And hour by hour, throughout the livelong night,  
Those cheering words across the silence fell,  
Until they reached and filled my deepest heart.—  
I slumbered, yet I wakened with a start  
From troubled dreams and sense of awe and fright,  
With midnight brooding o'er the dark and solemn deep,  
And caught again the words—midst restless billows sweep:—  
"Tis twelve o'clock, and all is well."

And slowly, as the years have flitted by  
With weight of pain, and sorrow's saddening knell,  
My heart has learned, through many a falling tear,  
To trust my Father's love, and quell the fear  
That faint would rise as storm-clouds drape my sky;—  
To whisper softly, as I grope to find His hand  
In gloom that only breaking hearts can understand:  
"Tis dark—"tis dark:—but all is well."

And when the shade has deepened, day by day,  
'Till hushed and broken swings each silent bell  
That erst made sweetest music through my life  
To soothe me midst the discord and the strife:—  
And when each cherished plan in fragments lay,  
Still He—the Blessed One—has never turned away,  
But through His wondrous grace has taught me still to say:  
"Tis midnight, now:—but all is well."

Until at last, against His loving breast,  
With tender touch no human tongue may tell,  
His arm has drawn me, and His bending face  
Now fills with glory all the darksome place.  
Full well I know His sweet, untroubled rest,  
And trials may not move me whilst in Him I hide,  
For peace enfolds and fills all who "abide"—  
The Morning Star has risen: all is well!

• • •

as that man did, but we imagine we have met a good many of the disposition as if with an idea that only so would they be given credit for originality of thought or force of character.

Are there such things as Human Thorns? Sometimes we fancy we have met persons of the briar type. You had no intention to injure them in any way, but the innocence of your designs seems to pass for nothing: if you come near enough they can not seem to resist the temptation to give you an unkind reminder of their presence in some way,—some word that stings and irritates, or some action that gives expression to their ill-natured disposition.

And after all, what is the use of it? The finest specimens of forest growth do not have any thorns at all. Whether for self-defence or self-assertiveness they seem to need no such appendages. So, too, the finest types of manhood we have met were not of the briar variety. In fact as among plants the thorn is characteristic of the bramble and the briar rather than of the oak or the pine, so among human beings that ill-natured self-assertiveness to which we refer is an indication of weakness rather than of strength, although there are some who seem to have cultivated that irritating briar type of humanity, and that like other peculiarities of human nature it is one that grows and develops by usage.—Baptist Missionary Review.

• • •  
A piously disposed, but as yet unconverted, young man, the child of devoted Christian parents, became ensnared in serious religious error. He was passionately fond of reading, a devourer of books, especially of a theological character, and at length there fell into his hands a kind of literature which contained teaching directly subversive of the fundamental truths of the Gospel. The books had a most fascinating influence over the young man, and although he did not hastily accept all they taught, yet gradually he set aside one by one the leading doctrines of God's Word and imbibed the ideas of the erroneous teaching he was reading.

His father, who was himself a careful reader, a firm evangelical believer, and a preacher of the Gospel, was of course fully aware of his son's state of mind, would occasionally converse with him on these matters, and now and then would remark, "You do not read my books now": but he never entered into dispute. He just quietly watched his son's pursuit.

One Sunday afternoon, as the young man was as usual perusing his favorite work, suddenly he was arrested by some single remark of the writer. He paused, and thought, "There's something not right here." On looking at it again he felt more than thought: "This is not true—not Scriptural!" He closed the book, and never opened it again! He ceased to read the literature, his thoughts were turned into another channel. Before long he was converted to God, joined a Christian Society, and afterwards became a minister. What was the cause of this sudden resolution in his whole thought and life, a resolution, naturally as improbable and unexpected as it was sudden? The young man himself did not understand the cause until three years afterwards, when, in conversation with his father, he said: "Father, you used to say very little to me, and never interfered with me during that time when I was taken up with that erroneous teaching." Mark carefully the father's reply, "No, I made that a matter of prayer." This was all he said, and the subject was never alluded to afterwards, but the son never forgot those words. They revealed to him the secret cause of that sudden arrest in his reading on that memorable Sunday afternoon. His father was by no means indifferent to his religious waywardness, and to the serious dangers to which the young man was exposed; but, as a wise father, he knew that rash interference and discussion would do no good, would probably indeed, lead only to obstinacy on the young man's part; nor did he think it well to absolutely forbid the perusal of the literature, that probably would lead to a secret reading of them: he felt it right to be open and tolerant, and at the same time cast his care on the Lord, commit the whole matter to Him, trusting Him to manage it in His own wonderful way. And the result was all that could have been desired, and doubtless far beyond what he had expected. "I made that a matter of prayer." Oh, that every Christian parent might learn this precious lesson. Be sure that the certain way out of any difficulty is by the throne of grace.

We once knew a minister of whom it was said by one of his intimate acquaintances, that if he were going to preach at any place and had two sermons, one of which would probably please the majority of his audience, and one that would as certainly offend them, he would be sure to choose the latter; and he seemed to do it from an impression that only by offending or irritating people could he convince them of his real ability, and the individuality of his character. There may not be many who carry the matter quite so far

# Sunday School Lesson Notes



December 6, 1908.

## Solomon Chooses Wisdom.

I. Kings iii. 4-15.

REV. GEORGE P. PARDINGTON, PH.D.

**Golden Text.**—"The fear of the Lord is the beginning of wisdom" (Prov. ix. 10).

### DAILY HOME READINGS.

Monday. The Lesson. I. Kings iii. 4-13.

Tuesday. The choice of Lot. Genesis xiii. 5-18.

Wednesday. The wisdom of Daniel. Daniel i. 8-21.

Thursday. The goodness of Solomon. I. Kings iv. 23-34.

Friday. The source of wisdom. II. Timothy iii. 10-17.

Saturday. The safety of wisdom. Proverbs ii. 1-15.

Sunday. Advice from experience. Proverbs iv. 1-13.

### INTRODUCTORY.

After the death of David the new king Solomon was compelled to make his throne secure by a series of just but cruel deeds. In the first place, Adonijah was put to death. He had induced Bathsheba, the queen mother, to ask the king that the beautiful Abishag, David's widow, might become his wife. Solomon construed this request as the beginning of a fresh attempt to secure the throne. I. Kings ii. 12-25. In the second place, Abiathar was deposed from the priesthood; his life was spared because he had borne the ark and had suffered affliction with David. Thus was fulfilled the word of the Lord to Eli that his family should be deprived of the priestly office. I. Samuel ii. 31-36; II. Kings ii. 26, 27. In the third place, Joab, David's military captain, was slain. He had fled for refuge to the sacred altar, where he clung to its horns; but this did not save him from the sword of vengeance. II. Kings ii. 28-34. In the room of Abiathar the king appointed Zadok of the family of Eleazar. I. Chron. vi. 8. And in the room of Joab he appointed Benaiah the son of Jehoiada. II. Kings ii. 35. In the fourth and last place, Shimeai was slain because he transgressed the command of Solomon in leaving Jerusalem. II. Kings ii. 36-46. Thus did the new king more than carry out the instructions of his father David with respect to his enemies. In consequence of this series of punishments we read: "And the kingdom was established in the hand of Solomon." II. Kings ii. 46.

### THE LESSON.

#### I. The Sacrifice of Solomon (vs. 1-4).

There seems to be no good reason for not including these opening verses of the chapter in the lesson. Here for the first time since the exodus mention is made of any connection of Israel with Egypt. However, we cannot identify the Pharaoh with whom Solomon made an alliance and whose daughter he took as his wife. By "the city of David" is meant the eastern part of the hill of Zion; here the temple was built. Gibeon was a city of the Hivites, whose inhabitants made a treaty with Joshua. Joshua ix. It belonged to the tribe of Benjamin. Joshua xviii. 21-25. Here we learn from II. Chronicles i. that the tabernacle had been set up, pending the building of the temple, and the brazen altar erected. This is why it is called "the great high place." In olden times elevated sites, known as "high places," were chosen as seats of worship. Israel had many of these. This custom was contrary to Deuteronomy xii. 13, 14. But as the Lord had not yet finally chosen the place of His people's worship, they fell back on the ordinance in Exodus xx. 24. Hence, for the time being, worship on the high places was permitted.

#### II. The Dream of Solomon (vs. 5-15).

At Gibeon the Lord appeared to Solomon in a dream. A dream was one of the ways whereby God communicated His will. Through it He spoke to men. Numbers xii. 6; Job xxxiii. 15; Joel ii. 28. Thus God spoke to Jacob (Gen. xxxi. 11); to Pharaoh (Gen. xl. 25); to Nebuchadnezzar (Dan. ii. iv.); to Joseph (Matt. i. 20; ii. 13); to the wise men (Matt. ii. 12); to Pilate's wife (Matt. xxvii. 19), etc., etc. Notice that it was the Lord (Jehovah) who appeared to Solomon, but God (El-shim) who spoke. To Solomon

king was, "Give therefore thy servant an understanding heart to judge Thy people, that I may discern between good and bad." Commenting on the expression, "an understanding heart" Dr. Lumby, in the Cambridge Bible, says: "This is explained (I. Chron. i. 10) by 'wisdom and knowledge.' The participle rendered 'understanding' is literally 'hearing,' and the lxx. (The Greek Version of the Old Testament) has paraphrased the clause thus: 'A heart to hear and judge Thy people in righteousness.' But the hearing of the heart must refer to the following of the divine guidance and promptings from within. That this was Solomon's meaning seems certain from the end of the verse, 'Who is able to judge this Thy so great people?' unless (that is) he have Thy constant leading and attend thereto." The choice of Solomon greatly pleased the Lord, particularly as it was prompted by a spirit of humility and trusting dependence upon Him. The new king's request was more than granted. He received, in the first place, "a wise and understanding heart," so that he became not only the wisest king, but the wisest man that ever lived. God gave him, in the next place, "riches and honor," so that of all monarchs he was the greatest in power and influence. These gifts were unconditional; the last was conditional. It was the promise of length of days, if he would walk in the ways of the Lord and keep His commandments. Thereupon Solomon awoke from his dream, and returning to Jerusalem, worshipped the Lord and sacrificed to Him before the ark of the covenant.

#### III. The Wisdom of Solomon (vs. 16-28).

Very soon the practical wisdom which Solomon had received as a gift from God was put to a severe test. The incident is not included in the lesson, but serves as a fitting conclusion to our study. Two wicked women lived in the same house and each had a child. One accidentally smothered her babe, and under cover of the night exchanged it for the living babe, while its mother slept. In the morning both claimed the living child; and as they could not agree, they came before Solomon for his decision. A more difficult problem could not have been presented to the new king. It was a case where there could have been no witnesses, and where, consequently, there was no evidence; it was simply the statement of one woman against the statement of the other. The way Solomon took to determine the right and to execute justice established his reputation for divine wisdom throughout the land. He ordered the living child cut in two, and half given to one and half to the other of the two women. Then it was that the true mother heart was revealed. One consented to the king's proposal, but the other cried, "O my lord, give her the living child, and in no wise slay it." To the latter the living child was given.

### PRACTICAL POINTS.

#### 1. A "Discerning Heart" Indispensable.

Elsewhere a "discerning heart" has been explained to mean a "hearing heart." Both expressions are striking and suggestive. They represent the combined action of the mind and heart, or the intellectual and moral faculties, so necessary in perceiving spiritual truth and in obediently following it. Neither by the head alone nor by the heart alone can one learn divine things and come to know God, but by the union of the head and the heart under the direction of the conscience and the will. Thus of Christ and the two disciples on the walk to Emmaus we read, "Then opened He their understanding, that they might know the Scriptures" (Luke xxiv. 45). Again, for the Ephesians Paul prayed that God would give them a "spirit of wisdom and revelation in the knowledge of Him (Christ): the eyes of their (your) understanding being enlightened; that they (ye) may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints" (i. 17, 18). Of the wisdom which Solomon received we hear a great deal in the book of Proverbs, where its importance and usefulness are emphasized. Paul identifies wisdom with Christ Himself (I. Cor. i. 24). All that Solomon received we may have by taking Christ (I. Cor. i. 30).

#### 2. "All these things shall be added."

Solomon's choice and God's gift are an illustration of Matthew vi. 33. We make no mistake when we are content to choose only the highest will of God; it is by far the better way. For everything else that is consistent therewith will be given us by the Lord in His due time.

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"PRAISE ye the Lord. Praise God in His sanctuary. Praise Him in the firmament of His power. Praise Him for His mighty acts. Praise Him according to His excellent greatness. Let every thing that hath breath praise the Lord. Praise ye the Lord" (Ps. ci. 1-6).

THE President of the United States and the Governor of the State of New York have appointed Thursday, the 26th day of November, as a day of national thanksgiving to God. We commend especially Governor Hughes' strong and eloquent testimony to all good men and women. Surely we have abundant reason to publicly acknowledge the goodness of God as a people. He has preserved our nation in peace. He has restrained many of the forces of evil. He has restored at least a measure of temporal prosperity, and by the peaceful settlement of the political future of our country has given assurance of increasing tranquility and business security. He has crowned the year with His goodness and given us abundant if not extraordinary crops. He has guarded the peace of the world and carried the nations through most critical political cross currents without the outbreak of war on any extensive scale. He has poured out His Holy Spirit upon the church at home and the missionary work abroad in many signal instances. He has blessed our own work as an Alliance and carried us through a hard financial year without the measure of depreciation and retrenchment which but for His goodness we must inevitably have faced. And to each of us in our homes and hearts He has given the countless tokens of His love and faithfulness that fill to overflowing our cup of praise as we pour out once more our libation of love and say, "Bless the Lord. O my soul, and forget not all His benefits: who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender mercies."

THE convention of the Philadelphia branch of the Christian and Missionary Alliance was fortunate in securing one of the leading churches of the city for its meetings, the Chambers-Wylie Memorial, and having the great advantage of opening on the Sabbath in the presence of the large congregation which stately worships there. These opening services were conducted by Pastor Marsh and Philip Mauro and the occasion was one of wide and deep spiritual interest. The attendance was excellent throughout the week. The closing messages on Thursday afternoon and evening were given by Mr. and Mrs. Simpson, and the missionary offering was the crowning feature of this most excellent meeting. It was quite large, amounting to \$8,000.00, and including about 100 pledges for orphans.

THE new movement of the Christian and Missionary Alliance for the better support of our Alliance work in the home field will be inaugurated during the present week under the direction of Mr. Ulysses Lewis, of Atlanta, Ga., who has been appointed a special commissioner for this work, and has very kindly arranged to leave his professional business for several weeks at a time for a number of visitations among our Alliance branches, with a view to interest them in the new movement.

Mr. Lewis will speak in the Gospel Tabernacle, New York, on Sunday morning next, November 22nd, along with the pastors and others. In the afternoon he will hold a meeting in Newark, N. J., and at night in Mr. Williams' church, Meserole Avenue, Brooklyn. He will spend a day or two in attendance upon the Prayer Conference in the Eastern District at Harrisburg, and will afterwards hold several important meetings in Pennsylvania and other portions of the Eastern District. We commend our beloved brother and his important mission to the cordial sympathy and support of our people, and trust that notwithstanding their liberal offerings for the work of missions, this movement, which touches the very foundations of missions, will receive their systematic and liberal assistance.

THERE is danger in the construction of an edifice of building higher and wider than our foundation. We must be careful, therefore, even in our utmost zeal for expansion in the foreign field, to keep the base adequately strengthened. This has been the weak point in our Alliance work, and we are very glad that our workers, both in this country and in the foreign field, are gradually awaking to the fact that the work is one and that the liberal support of our branches in this country means in every instance the multiplication of missionaries abroad.

THE new Emmanuel Church movement is attracting increasing attention. It is skilfully designed to awaken the sympathy and support of conventional Christians, being in close alliance with the medical profession, and also under the auspices of the regular ministry, especially of the Episcopal church. Doubtless very wide attention will be given to this movement. We notice that a series of lectures by the promoters, including one prominent physician, is announced in connection with St. George's Episcopal Church, New York City. We hope to give this movement some careful attention in future issues. Meanwhile we trust our people will not for a moment be betrayed into confounding it with Divine Healing as a directly supernatural work of faith and faith alone.

ONE of the most significant public events of the past week is the double announcement of the deaths of the late Emperor of China, Kwang-su, and the still more illustrious Empress Dowager, Tsi-An. The precise dates of their respective deaths are somewhat uncertain, but officially the record will count from the time of announcement. The sovereign-elect is the young son of Prince Chun. The lad is about three years old, and his father about twenty-seven. The father will act as regent for about seventeen years. His accession to power has been peacefully accepted both by the Chinese authorities and the foreign envoys, and the troubles that might easily have followed some time ago appear to be unlikely. Prince Chun represents the progressive party and has himself been abroad, having gone to Berlin to present the apologies of the Chinese government to the Kaiser for an insult to the German flag some years ago. The story of Tsi-An has been both a romance and a tragedy, and her passing will doubtless mark an era of more rapid progress, if possible, in China.

EVENTS of a stirring character are making history in Germany. The Kaiser, who has so often posed as the personification of all that is worth talking about in the Fatherland, has at length overstepped and been called down by his subjects, and the humiliation is great indeed, and threatens grave complications before the new order shall be fully understood and accepted. The day of personal dictatorship is past and even Wilhelm will have to learn it—the sooner the better for him.

WE are sure our readers have read with intense interest the story in last week's ALLIANCE accompanied by an admirable picture of the opening of our first church in Venezuela, indeed, of the first Protestant church in that country. We rejoice with Brother Baillie and his fellow members in this new era of mission work in the

dowment of humanity is the power to know God, to love Him, to enjoy Him and to be like Him in righteousness and goodness and truth. The human spirit is the least understood and the least developed of all the elements of our humanity. We know something of our physical life and something of our intellectual abilities, but we are only beginning to comprehend the capacities for both good and evil of that immortal nature which God has breathed into man and which allies humanity either to highest heaven or lowest hell. Only when that spirit is created anew in Christ, cleansed from the taint of sin, filled with the Spirit of God and transformed to the image of Christ, does it begin to realize its infinite and eternal capabilities for happiness and holiness and power. Such is that wondrous being, this trinity of physical, intellectual and spiritual power which God has made in His own likeness and called by the name of man. We begin to cease to wonder that God should be mindful of him or set His heart upon him.

4. But all other proofs of man's real value are dwarfed into insignificance before this one great fact, that for the redemption of man God has put forth the energies of His infinite being and paid a price outweighing in value all other things in the universe combined. "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Long ago this divine appraisement of man was made. Not hastily was the mighty sacrifice accomplished. But before an angel sang or a star had shone, God had already thought out with eternal deliberation His mighty plan of love and sacrifice. Rather than that man should be lost forever and the human race perish in eternal destruction, it was worth while that heaven should give up its light and glory and God should send His only begotten Son to take the place of sinful man, to bear the penalty of his guilt and by the mystery of death and the power of grace, love back His wandering child to holiness, and happiness and heaven. But in the light of Calvary we may well ask again, What is man that Thou dost visit him, and that the Son of God should die for his salvation? But God thought it worth while, and oh, my brother, what an awful thing it is to have a soul in your keeping for which the Son of God thought it worth His while to die! Stupendous thought that the value of man once in the history of this universe outweighed even the life of the Son of God! No wonder that into this great mystery of love the angels desire to look.

5. The Incarnation of the Lord Jesus Christ is God's stamp upon His valuation of man. Out of all the forms of creation in the universe, and there must be countless glorious forms of life, man was the only one in which God condescended to be made manifest. "Great is the mystery of godliness," an apostle well might say, "God manifest in the flesh." The Son of God became man and shall forever be a man with a true body, a reasonable soul and all the attributes of our humanity. On the throne of the highest heaven there sits to-day a human form. Could our nature have been more honored, recognized and glorified? With what dignity should we bear ourselves as men when we remember that beyond the blue dome of yonder heaven, beyond the light of the farthest star, in the great metropolis of this vast universe of God, there stands to-day in our name, our nature, our likeness, a human being as Lord of earth and heaven who is "not ashamed to call us brethren." Surely we "are of more value than many sparrows."

6. Still further, God the Father has recognized the value of man by taking us into His family and calling us His sons and daughters. Before this stupendous dignity the devout Apostle John bursts forth in an exclamation of wonder, "Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God." Not only as His creatures are we sons, nor by an act of mere legal adoption, but we are the born sons, nay, the first-born sons of God by virtue of a real heavenly birth which makes us "partakers of the divine nature." Every regenerate soul is a spark of the divine flame, a ray from the Divine Sun, a heart-throb from the Divine Bosom, a real, own child born of the father and mother heart of God, and having a right which no angel can ever know to lie on His bosom, to look in His face, to answer to His heart and to lisp out with instinctive filial love, "Abba—papa—Father."

<sup>7</sup> Still further the Holy Ghost has emphasized the value of man

by coming Himself to make His abode in the temple of the human body and the human spirit. This is the only form in which the blessed Spirit is incarnate through the body of Jesus and His disciples. The nation is about to celebrate the birth of Abraham Lincoln by dedicating the little log cabin in Kentucky where he was born. It is deemed enough to make that humble edifice more important than many a splendid marble pile, that once the ruler and the saviour of his country lived within its humble walls. How much more the honor that God puts upon your body in making it the abode of that glorious Being who kindled the light of every star and made the bloom on every flower and created the intellect of every rational being in the universe of God, the Holy Ghost. Oh, brother, sister, the highest angel looks with veneration upon you and me as a very holy of holies because he recognizes within our breast the awful glory of the heavenly Paraclete! "Go softly, honey," said an old colored nurse to an excited young Christian of her race who was dancing in great agitation because she had just received the Holy Ghost. "Go softly, honey; mind you are carrying the baby Jesus in your arms." Each of us baptized with the Holy Ghost has within us something before which all the angels of heaven fall on their faces and cry, "Worthy is the Lamb!" Let us go softly.

8. Think again of man's capacity for good or evil. Oh, the blessing and glory of a single human life when wholly given to God and used for His glory. Think of John, of Paul, a Luther, a Wesley, a Madam Guyon, a Dwight Moody, and the countless train of saved and glorified beings, gathered in yonder heaven through their single lives, and think what the world had missed if they had never lived at all. And then attempt to realize our little text, "Ye are of more value than many sparrows." And then think, what if these lives had been an Ahab, a Jezebel, a Nero, a Bloody Mary, a Voltaire, what depths of wickedness and misery they would have brought to countless beings, and then you may be able to realize the value for weal or woe of a single human life, and such a force for good or evil every one of us may be.

9. Think again of the capacity of the human soul for happiness or for misery. Oh, the joy with which God can fill this little vessel! Oh, the bitterness, the anguish, the grief, the shame, the fear, the remorse, the despair which human history has unfolded in the insane asylum, the battlefield, the hospital, the dying bed! This soul of yours and mine is capable of all this and capable of it through the undying ages of eternity. Well may we ask, "What shall it profit a man if he shall gain the whole world and lose his own soul?"

10. Finally, the purpose of God for men throughout the ages of the coming eternity is perhaps the highest remaining proof of the value of man. All God's purposes for the future appear to be connected with the destinies of redeemed men. How could this be otherwise when the Son of God Himself will forever be the most distinguished and glorious of all the sons of men? Man is to be the ruler of the millennial age. Man is to sit with the Son of man upon the throne of earth for a thousand years. Nay, man's glory will not end with the millennial years, but the new heavens and the new earth will still be the theatre of God's wondrous works in connection with the redemption of mankind. For it is His purpose "that in the ages to come," that is, the millenniums after the millennium, "God shall show forth the magnificence of His grace in His kindness toward us in Christ Jesus."

And now in conclusion, what are the lessons of this inspiring theme?

1. How fearful, O man, if notwithstanding all this thou shouldst lose thy soul and be a castaway. Better that the stars of heaven should be blotted out in darkness, better all the works of men on earth should be obliterated and destroyed than that one immortal soul should perish forever more. Again let the Master Himself ask, "What shall it profit a man if he shall gain the whole world and lose his own soul?"

2. Oh, Christian man, if God has saved your precious soul at such tremendous cost, surely it behooves you to see that the very best is made out of that life of thine which God esteems of such unspeakable value. Oh, see to it that you miss no part of His glorious provision for the complete salvation and perfection of that

# Notes from the Home Field

Mr. and Mrs. W. H. Conley.

In the recent death of Mrs. W. H. Conley we have met with a very great loss. After a prolonged illness borne with hopefulness and courage, Sister Conley entered into rest October 1, leaving the whispered message behind—"It's all right."

We comfort our hearts with the reflection of Job—"The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

Brother and Sister Conley became patrons of the Rescue Mission and Prison work at the time the Lord called us to take charge in the year 1889. They faithfully contributed their support, counsel and co-operation until the work blossomed into the Pittsburg Branch of the Christian and Missionary Alliance in 1894. Brother Conley was elected the President and retained office until his death in July, 1897, being also President of the State work. His life was a fine illustration of consecrated business talents. He conducted the affairs of the large concern in which he was partner with scrupulous regard to God's will, committing every financial detail to Him and prayerfully following the Lord's leading. His reverence for the Word of God was rare. For years he was accustomed to methodically apply himself to its study and pore over its pages at every spare interval, either while waiting for meals, or traveling by train, or during the many unavoidable detentions in a busy life. As a result he became masterful as a teacher of prophetic truth and a valiant defender of the faith. At his death the tongue of an eloquent champion of Christ's Return was silenced and the Alliance work in Pittsburg suffered a severe shock. However, instructions were left that the work should be fostered in the same way. The Lord gave to Sister Conley a generous heart. Many Christian workers have shared her bounty. She lived for others. Her Christ-like ministries were planned as a daily delight, realizing that it was "more blessed to give than to receive." She was a woman of rare humility. She abhorred recognition, counted it an embarrassment, and thought she was highly favored in aiding a good cause, relieving distress or supplying another's need.

After nineteen years of fellowship in Christian work with such hearty co-operation on the part of our beloved Sister Conley it is not strange that we are deeply affected by her departure. We esteemed her for her own sake apart from her unstinted support.

In order to adequately honor the memory of her noble husband, Mrs. Conley has left the bulk of her large estate as an endowment for the Wyke Ave. Church and Pittsburg Bible Institute, a memorial founded by her in 1901, of which Rev. C. H. Pridgeon is Pastor and Dean.

The entire estate is estimated to be worth nearly five hundred thousand dollars.

E. D. WHITESIDE.

Pittsburg, Pa., Nov. 6, 1908.

## A Note from Calgary, Alberta, Canada.

Perhaps a word from the far north and west of Canada would be of interest to the readers of the Christian and Missionary Alliance.

The writer, along with his wife, arrived here at four a.m., July the 29th, 1908, after a long ride from Syracuse, N. Y., their former home and field of labor.

We often look back and think of the faithful ones in the city of Syracuse and thank God for all the kind friends He has raised up for us, and with these thoughts a prayer is offered to Him who loved us with such an everlasting love that He gave His only begotten Son to die for us.

Since coming to Calgary we have had a new experience: that of opening a work which for some years had been formed, yet had not been launched out into real active service.

After looking to the Lord, and waiting His own time, we were granted permission by the City Council to erect a Gospel Tent upon the main street and within the fire limits of the city.

A new tent had been purchased over a year previous by the Alliance friends, but it seemed that God wanted us to come from the Far East to have the pleasure of erecting this nice new tent for His glory.

The tent is 30 by 60, is lighted with electricity, is well seated and comfortably equipped for service. Since the nights have become cool there has been a nice stove set up, and with the high altitude and dry atmosphere which this country affords, we expect to be able to hold services until near the holidays, when we expect God to open some other door for us, if not before. "He is faithful who has promised."

Our first service was held Friday evening, August the 7th, the Lord was with us and our hearts were encouraged. Evangelistic services are held on Tuesday, Friday and Sunday evenings at 8 p.m., also Sunday at 3 p.m. Some souls have been reclaimed, some believers sanctified and helped; we are looking to God for greater things and are expecting a real Holy Ghost revival in our midst.

The city of Calgary is a church-going city, for this we praise God, but there are plenty of people to be reached who never go to church at all. Pray for us that we may reach some of these non-church-goers at least, and thus build up a work for His glory.

There has been a great boom here in real estate for the past five years, but since the lull in business of a year ago, some have found out that the things of this world are not so real after all.

Our God is a great God, He maketh all things to work together for good. Now in the slack time people have time to think, and when people think, God gets a chance to work. Pray for Calgary that a real Holy Ghost revival will sweep the city from center to circumference.

Since coming to Calgary we have had battles to fight, trials to overcome and victories to win, but through it all we are proving that He is faithful who hath promised to supply our every need according to His riches in glory by Christ Jesus.

JOSEPH BAKER, Local Supt.

## TOURING CANADIAN PLAINS.

BY W. F. MEMINGER.

Didsbury.

Forty-eight miles north from Calgary lies the neat and clean town of Didsbury, Alberta Province, Canada. One hundred and fifty miles east of the gigantic Rocky Mountains. Population, 600, altitude, 4,000 feet above sea level. Houses, stores, elevators and churches are new. Fine churches, with membership about equally divided. Many people afflicted with lung trouble, asthma, etc., find great relief. Alliance convention was held in Mennonite Church, attendance fine from the start, and increasing all through. Sunday night at missionary mass meeting, extra benches were put in all the aisles, extra chairs, and still the people poured in until the church was packed to the street, and Brother Shontz, the postmaster, who is chief usher in this church, said if the church had been as large again it would have been filled. Bro. Googan, the pastor, gave us cordial reception. Rev. Gandy, the presiding elder, on his way to the General Conference, gave us the heart grip of faith. Friends were present from Olds and Edmonton, who gave us invitations to visit their cities at earliest date.

Monday we returned to Calgary. Monday night held an informal reception at the parlor of Brother and Sister Baker, local superintendent. Mr. Henry, who is sales agent of lands for Canadian Pacific Railroad, past 73 years of age, was converted at Calgary convention, was present, with others who were reclaimed, and still others who were sanctified and filled with the Holy Spirit. Good Brother Jackson, Rev. Charles Mitchell, formerly one of our missionaries in the Soudan, Africa, but whose health failed and compelled him to return to America, and this particular part of the homeland, his friends will be pleased to know that his health is greatly improved, with the Bakers and the Memingers made up the party. It was a sort of Harvest Home, for all who were present were, or will be, harvest hands. Amen!

Tuesday, at 13.05 o'clock—yes, 13.05 o'clock, or 1.05 as we put it—we started from Calgary on a memorable journey (sure enough). The stiff, constant breeze and whirling snow that began falling Monday morning, increased as the hours came and went, and we had to cross the mountains, the sunny Alberta Province, for

## THE CHRISTIAN AND MISSIONARY ALLIANCE

the middle of October. But we are pilgrims, so on we swept at the tremendous speed of 20 miles an hour. The storm increasing in fury, at 21.30 o'clock beds are made ready, but few occupied them at once. Our iron horse is breathing heavily, now forward and back he rushes, making frantic efforts to cut his way through the drifting snow, but fainter and fainter each effort. At last we stop and we are snow-bound.

Midnight, snowbound, in a deep cut, miles from the nearest station, unable to move, the train conductor and brakemen (with boots up to their waists) push their way through the storm to Maple Creek station, Saskatchewan Province, and the wires are put in motion, and before the break of day 74 Japs are trying to dig us out, but the snow drifts in faster than they are able to dig it out. But additional reinforcements arrive. Now 300 Japs and two new engines with snowplows are hard at work. But it means hours before we will be delivered and we must go back when we do move, for it is worse just ahead of us. Still the wind blows and moans through the top of our cars, a constant sigh. The snow is piling higher and still higher. Up and still up it mounts, up to the window, up to the roof of the car, now arching over the top of the car, about 15 inches. What next? Out goes the gas lights. What, no gas? No. The porter hangs his lantern about the middle of the car, and a large candle is put up in each end of the car. "Merely this, and nothing more." Next! Water all gone. Snow must be melted. Day breaks upon us once more. The cheers of the men at work and the whistle of the locomotive are heard more plainly. The sun breaks through the storm clouds and we are able to climb to the top of the cut and see the workmen hard at work. At last the call comes: All aboard! We are not slow to obey. But back we go instead of forward, to Maple Creek, where we are compelled to remain for 36 hours longer, making 80 hours delay. The Canadian Pacific Railroad "did the handsome." Made no charge for Pullman or dining car supplies during the delay. At last we are off again, for Brandon, where Bros. Stevens and Hamil were holding the fort. Arriving at Brandon, after hasty consultation, the Memingers proceeded to Winnipeg to open convention. Bros. Stevens and Hamil close at Brandon—most successful convention in every way.

Winnipeg, 130,000 population, called the Chicago of this great Northwestern Canada. Convention held in Zion Methodist Church, one of the largest churches in Winnipeg. Rev. Wigle, pastor. Convention was a great blessing to the many hungry hearts who attended. Mr. MacArthur, of Chicago, joined us here. Mr. Simpson was expected for the last three days. Zion Methodist Church is a model. Not only convenient, but beautiful, upstairs and down. While not extravagant, still substantially built. The Poor Little Man from Chicago preached morning and evening in this church. We are under obligation to Mrs. J. D. Gardner for kindly entertainment, and a host of Alliance friends. Archdeacon Phair and new wife: Bro. Gibson, wife, son and daughter, and the host of warm-hearted Alliance friends. Our stay was all too short in Winnipeg, but the caravan must be divided. The Memingers broke camp Thursday night and marched to St. Paul over the Soo Line. Unable to give sketch of closing days of this remarkable convention. But from the swing of conquest we felt in our souls during the first half, it requires no prophet to foretell the triumphant close.

## Back to the States.

St. Paul, capital city, population 225,000, head of navigation on the Mississippi River, called the "Father of Waters," by the Indians. St. Paul is up-to-date. Alliance convention held in the parlors of the Friendly Association, right in the heart of the great city, corner Jackson St. and Seventh St. E., occupying the entire second and third floors of the great building. The Friendly Association was founded by Mr. and Mrs. Lichtenberger, more than a score of years ago. Object, a home-like dining room and rest parlors for girls engaged in the great stores, offices, etc., furnishing everything in neatest style and at smallest price. The rooms are large, well-heated, lighted and ventilated; plenty of light and sunshine from without, but more from within: the Sun of Righteousness, the Light of the World. The rare perfume of the Rose of Sharon pervades every nook and corner. Severe tests have come to the founders, and been met in faith, and the Lord has made good every time. Only a few years since, Mr. Lichtenberger, so full astir in

of Mrs. Lichtenberger, but with the fortitude born of love for the souls of the girls, and of Him who is Love, she reigns a queen, and is ably assisted by Miss Branch.

The first annual convention of the Alliance was held in the Alliance parlor, given by this elect lady for our weekly, monthly and annual meetings. This parlor is unique. Armed chairs, rocking chairs, and sofas not a few. Attendance good and increased all the way through. Audiences were representative. Mrs. Miller, in whose parlor Bro. Simpson held his first meeting more than a score of years ago, was present at most of the sessions. The convention was a success. The Alliance has taken on new life here. Bro. Torwaldson and wife have labored here for several months, and none, perhaps, enjoyed the gracious outpouring of the Holy Spirit more than these two. They are just waiting for the Lord to open their way to China. The first missionary offering was four hundred dollars, given in the afternoon of Sunday, Oct. 31st, and at night the Lord gave us everything in the parlor: sinners were saved, not a few; wanderers reclaimed, believers sanctified and filled with the Holy Spirit. One of the ladies of the kitchen, while at her work, was saved. Wonderful meeting. Good reports may be expected from St. Paul Branch. Bro. Paul Hosler, on his way to China, stopped off for a day. He will join the Cunninghams at Calgary.

Minneapolis, twin city with St. Paul, but the largest city in the great State of Minnesota. Population 300,000, and rapidly increasing. Minnesota, meaning "sky-tinted"; 10,000 lakes in the state: Indians called them "sky-tinted waters." Largest of them, Minnetonka, or Great Waters, is the summer resort of many people. Has 300 miles of shore line, made up of serpentine shores, bays, and islands. St. Anthony Falls, where the power is generated, that operates the immense flour mills, with output of 36,000 barrels per day, or 25 barrels of flour every minute. The climate is attracting many people to these cities, noted for good health.

Alliance convention held in the Westminster Presbyterian Church, one of the largest churches, substantially built of stone, thoroughly equipped for aggressive work. Large, earnest congregation, wide awake and hard at work. Result: even this large church building is too small.

Audiences at our convention were representative. Each session full of power and blessing. Missionary offering \$300.00, same as last year. But this branch, composed of the Old Guard, or Invincibles, were on hand, and a large company of new people as well. This amount does not cover amount paid. Last year pledge was \$300.00, but more than \$700.00 was paid. Bro. A. D. Jackson, our State Superintendent, has been at work, and has gathered about him others of like precious faith, and the weekly Sunday afternoon meeting is well attended and the interest in the speedy evangelization of the world and the return of Jesus has been greatly increased. The message the Alliance has to give, the Fourfold Gospel, is just the answer to the heart-cry of thousands. Alliance work is in better working order at both these great cities than at any time since the writer has been acquainted with the work. We are under obligation to Brother and Sister A. D. Jackson, of the Clinton Hotel, for entertainment of the kindliest sort. Brother Jackson has taken on new life since arriving at Minneapolis, and these two successful conventions make him feel like a two-year-old colt in clover.

Staff of workers: A. D. Jackson, J. Charles Crawford, Dr. A. J. Frost, Dr. W. B. Riley, E. Torwaldson, W. T. MacArthur, Frank Hamil, Father Bowers and W. F. Meminger.

## The Value of Man.

(Continued from page 130).  
precious truth which He has committed to you in your immortal soul. "Let us, therefore, fear, lest, a promise being left us of entering into His rest, any of you should seem to come short of it."

3. Finally, see to it, oh, saved man, that you do your best by God's almighty help to save lost men as your mighty Deliverer did His best to save you. God has shown His estimation of the work of winning souls in His precious Word, "He that winneth souls is wise." In ancient Rome they gave a civic crown to the man who saved a human life. But in the coming age, the more glorious promise shall be made good, "They that turn many to righteousness shall be numbered among the saints."

## Children's Page



### WILSON MEMORIAL ACADEMY.

In answer to many prayers prosperity is attending the present session of our school. Owing to the financial stress the attendance at the opening in September was not specially reassuring; but there have been frequent additions, so that we have at the present time nearly as many as can be accommodated. Others are looked for as soon as we can get into the new building. The contractor says he intends to make it possible for the school to eat Thanksgiving dinner in the new dining rooms. Considering the inconveniences just now, affairs are moving on with gratifying smoothness. The students display a commendable patience, but now and then say, "Oh, that we had a gymnasium!"

Some of the teachers who began the year's work with some weakness of the flesh have been remarkably sustained, and no time has been lost by a single member of the faculty.

A very satisfactory schedule of Sunday services has been adopted for this year. Every Sunday morning all the students are required to attend the preaching services at the Institute except the last Sunday of each month, when the students are given their choice of place of worship, going to the churches of the city if they desire.

Even when allowed to choose, a goodly majority prefer the Institute, which is gratifying to the teachers, and doubtless will be to the parents. Every Sunday evening we have a service of our own in the chapel, usually with a speaker from outside the Academy.

Patrons and friends of the school will be glad to know of some recent gifts, all of which have come to us unsolicited, except as the Lord has been asked to send us what we need. Lest it might not be acceptable to the donors, names are not mentioned, but we are glad to announce the following gifts: A large and very fine map of the United States; two fire extinguishers; a set of Seiss on the Apocalypse, the University Encyclopedia—10 volumes; and to a supply of Hymns of the Christian Life purchased by the students, a friend added a dozen copies more. Added to all this is a cash gift of \$250.00 to be used for books and apparatus for the school. The charter members of the original Seminary have presented to the Academy a fine large copy of Hofmann's "Christ in the Temple," and the students of last year framed a large-sized picture of Dr. Wilson which occupies a conspicuous place on the wall.

Believing that some friends of the school may have it in their power to send some needful furnishings, we will mention here some articles that would be acceptable when the new building is occupied.

There will be a parlor, in each section of the building, one for the boys and one for the girls. Reading tables, chairs, pictures and rugs will be acceptable for these rooms. Curtains and a bookcase for each room could be used. Good books, of course, are always acceptable; also the better class of magazines.

Above and beyond all these needs is a chapel. Where is that steward of the Lord who will contribute to this noble end and give to the school this addition to our school facilities?

### PRINCIPAL.

### Some Suggestions for the Week of Prayer, Beginning Nov. 29.

At a conference of representatives of seven lay Brotherhoods in the United States held in Chicago, January 23, 1908, it was voted:

"That we recommend to our Brotherhoods and to other organizations of men and to missionary boards throughout the world the observance of the week beginning with the Sunday following the last Thursday in November as a week of special prayer for the spread of Christ's Kingdom among men throughout the world."

This leaflet is put forth by the executive committee of the Inter-Brotherhood Conference, by way of suggestion only. It is hoped that each organization and every Pastor will take the matter up in such way as will best effect the common purpose. It would be well if the general idea and the special subjects were made

the topics of sermons or other instruction in the time between now and November 29th.

Robert H. Gardiner, William H. Pheley, F. D. Leete, John A. Crawford, Charles S. Holt, Committee.

### SUNDAY.

Meditation: Christ as my Judge.

Confession: Of my past sinfulness and neglect of opportunities to hasten the coming of the Kingdom.

Prayer: That the Holy Spirit will help me to cleanse myself of all my sin that I may be fit for His indwelling, and that He will fill me with His grace and heavenly benediction.

### MONDAY.

Meditation: The presence of God in His world and in me.

Prayer: That I may learn to live perpetually in Him, who is my only strength and the source of my truest personality.

Resolve: To acquire the habit of prayer at stated times all through the day, as I go to or from my work, as the clock strikes noon, etc., and that I will use the Lord's prayer every day (St. John xv.).

### TUESDAY.

Meditation: The Joy of Service for others in Christ's Name. What am I doing, What can I do?

Prayer: That God will help me, cleansed by repentance, strengthened by His indwelling, to offer myself, my soul and body to be a reasonable, holy and living sacrifice unto Him, and that I may see clearly my stewardship in the use of my time and money for the good of others (Rom. xii. 1. Cor. xii.).

### WEDNESDAY.

Meditation: My personal opportunity to labor with and for Christ for the spread of His Kingdom.

Prayer: For God's blessing upon my Church, its minister and all its societies and work, that the eyes of my family, my friends and neighbors may be opened to behold the King in His beauty, and that, in every day of work and hour of rest, in all that I am or do or say, my light, the Light of Christ indwelling in me, may so shine before men that they will glorify my Father in heaven.

"And in every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, he did it with all his heart, and prospered" (II. Chron. xxxi. 21).

### THURSDAY.

Meditation: The Holy Church Universal, the one Body of which Christ is the Head.

Prayer: That we who profess and call ourselves Christians may be led to hold the Faith in unity of spirit, in the bond of peace and in righteousness of life.

"That they all may be one; as Thou, Father, art in me, and I in Thee, that they also may be one in us; that the world may believe that Thou hast sent me" (St. John xvii. 21).

### FRIDAY.

Meditation: Christ's Law of Peace and Righteousness and Love intended to be the fundamental law of every Nation.

Prayer: For the blessing of the Nation, of all its Christian Churches and Societies seeking to spread the Kingdom, and that I, and all my fellow citizens, may make Christ's law the rule of every word and deed (Col. i.).

### SATURDAY.

Meditation: God's purpose to make this world His Kingdom.

Prayer: That all the Pastors of the Church, at home and abroad, may be endowed with power from on high and that all men throughout the world may come to know God and Jesus Christ whom He has sent, and that all the kingdoms of this world may speedily become the Kingdoms of our Lord and of His Christ.

### Special Notice.

The Brooklyn Branch of the Christian and Missionary Alliance, formerly located at 106 South Oxford Street, have now taken quarters at the "Dana Studio," No. 565 Fulton Street (opposite Hanover Place).

Regular Meetings every Sunday afternoon at 3 o'clock and every Tuesday evening at 8 o'clock, led by Rev. W. W. Newberry, Superintendent.

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65544	2.00	65653	1.00	65774	1.00	65876	1.00	65989	1.00	
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Self-Pronouncing  
Workers' Bible

An Oxford Bible, printed on India paper, self-pronouncing, containing references, concordance and maps, bound in leather lined, silk sewed, divinity circuit, size  $\frac{5}{8}$  by  $\frac{8}{8}$  inches.

**1 C.**  
Black-Faced  
Concordance Bible

An Oxford Bible, printed on India paper, in the new bold-faced type, bound in Alaska seal, divinity circuit, leather lined, silk sewn, red under gold edges, contains concordance and maps.

**1 D.**  
Minion  
Concordance Bible

An Oxford Bible, only  $\frac{1}{4}$  by  $\frac{6}{8}$  by  $\frac{8}{8}$  inch in thickness, printed on India paper, bound in seal, self-pronouncing, small type, contains references, concordance and maps, silk sewn, red under gold edges, divinity circuit.

**1 E.**  
Self-Pronouncing  
Large Type Bible

A. Oxford Bible, printed on India paper, in the largest size type, printed on a family Bible, self-pronouncing, containing references, concordance and maps. Size  $\frac{5}{8}$  by  $\frac{8}{8}$ . Bound in seal, leather lined, red under gold edges, silk sewn, divinity circuit.

## OFFER NO. 2.

To anyone sending us Three Dollars we will give a year's subscription to the Christian and Missionary Alliance and send postpaid any one of the following premiums listed under Offer No. 2.

**2 A.**  
Minion  
Concordance Bible

An Oxford Bible, printed on India paper, bound in French Morocco, linen lined, divinity circuit, minion type, containing references, concordance and maps. Size  $\frac{4}{8}$  by  $\frac{6}{8}$  inch in thickness.

**2 B.**  
Children's  
Illustrated  
Bible

An Oxford Bible, specially designed for children, illustrated and arranged so that every element of things every reader of the Bible should know. It also has colored maps and all the helps needed for the study of the Bible. This is the most practical Bible for the Sunday school scholar ever published. Bound in French Morocco. Size  $\frac{4}{8}$  by  $\frac{6}{8}$ .

**2 C.**  
Oxford  
Pocket Bible

An Oxford Bible, size  $\frac{4}{8}$  by  $\frac{2}{8}$ , and only  $\frac{1}{4}$  inch in thickness. Printed on India paper, bound in French Morocco, divinity circuit, linen lined, red under gold edges.

**2 D.**  
Black-Faced  
Pocket Testament

One of the latest Oxford productions, printed on India paper, bold-faced type, bound in seal, leather lined, red under gold edges, very flexible, size  $\frac{3}{8}$  by  $\frac{4}{8}$ .

## OFFER NO. 3.

To any one sending us Two Dollars and Fifty Cents we will give a year's subscription to the Christian and Missionary Alliance and send postpaid any one of the following premiums listed under Offer No. 3.

**3 A.**  
Days of Heaven.

Days of Heaven is a year book compiled from the best of the day's devotional writing, for each day of the year, used everywhere in Alliance circles as private and family devotional book.

**3 B.**  
The Life of  
Henry Wilson

Henry Wilson, One of God's Best, is the name of this year book which has just been published by Miss Maggie Wilson and Mr. F. B. Simpson. The volume is beautifully illustrated and will be desired, we are sure, by everyone who knew Dr. Wilson personally or through his writings.

**3 C.**  
Elim, Its  
Wells and Palms

A year book compiled by the Rev. A. B. Simpson, beautifully printed and bound. The selections of texts are short, the messages timely.

**3 D.**  
The New Hymnal

Hymns of the Christian Life, numbers 1, 2 and 3, combining many well-known hymns, the hymns all arranged according to subject. The book now in use at the Missionary Institute, in the Gospel Tabernacle and in a number of the Alliance branches.

## RULES CONCERNING PREMIUMS.

In ordering premiums it is first requested that orders be sent direct to the office of the Christian and Missionary Alliance, 692 Eighth Avenue, New York. Do not send your orders with your missionary pledges or to individuals. We cannot be responsible for delays caused in this way.

The offers made above are all based on the price of the subscription sent to addresses in the United States only. Canadian subscribers will please add fifty cents to prices named above, and foreign subscribers will please add one dollar.

Subscribers in arrears may not avail themselves of premium offers without first paying up all arrears.

Subscribers may not when ordering premiums be included in clubs. Subscribers who join clubs are not entitled to premiums. The premiums listed above are for either old or new subscribers.

Any further information will be supplied on application to

**THE CHRISTIAN & MISSIONARY ALLIANCE, 692 8th Ave., N.Y.**

**3 E.**  
Man's Day

**3 F.**  
Christ in the Bible

**3 G.**  
Bible Lamps  
for Little Feet

**3 H.**  
The Life of  
John Jasper

**3 I.**  
Tibetan Outposts

**3 J.**  
The Full Blessing  
of Pentecost

**3 K.**  
New Horoscope  
of Missions

**3 L.**  
Greatest Theme  
in the World

Mr. Mauro's latest and popular volume, which has already had wide circulation. The book deals with the present age, the coming millennial age, the coming age of judgment, the divine plan of the ages etc., etc.

Your choice of any one of Mr. Simpson's volumes on the Christ in the Bible series. A complete list of these volumes will be sent upon application.

A volume of Dr. Wilson's beautiful prints, illustrated with full-page pictures and cuts of little Kate Greenaway figures scattered throughout the pages. Most suitable for children.

John Jasper's famous through his sermon "The Sun Do Move" some years since, by which peculiar contention he has been misjudged. This book contains the sermon and later years of this remarkable colored man and some of his representative addresses.

A fully illustrated volume containing about three full reproduced plates, plus a fine title page by David F. Ervin, and a valuable record of the work of God in the borders of this hitherto closed land.

This is the latest book by Rev. Andrew Murray dealing with a subject which is of such primary importance.

James S. Dennis, D. D., who is the authority on missions and the author of Christian Missions and Social Progress and other similar books, has written a new volume, which will appeal to every lover of missions.

A very complete volume on the subject of the Atonement in its relation to the Trinity to the Church and to the individual. By Rev. F. E. Marsh

## OFFER NO. 4.

To anyone sending us Two Dollars we will give a year's subscription to the Christian and Missionary Alliance and send postpaid any one of the following premiums listed under Offer No. 4.

**4 A.**  
Pocket Testament

**4 B.**  
The Internal Christ

**4 C.**  
An Irish Saint

**4 D.**  
The A, B, C of  
Divine Health

**4 E.**  
Gist of  
the Lessons

**4 F.**  
The Angel  
and the Star

**4 G.**  
Count Your  
Blessings

**4 H.**  
Children's Calendar

**4 I.**  
Scripture Mottoes

**4 K.**  
Passion for Souls

**4 L.**  
Day Unto Day

An Oxford Testament and Psalms, bound in French Morocco, divinity circuit, small pocket size, only  $\frac{4}{8}$  by  $\frac{2}{8}$  inches, lined, red under gold edges.

A number of addresses by the late Henry W. Miller, a Christian of the most practical type, on life, love, personal service, furnishing an interesting hour and many a valuable lesson.

The Alliance Press Company has gathered a number of articles written by the late Dr. Wilson on the subject of Divine Healing, besides his personal testimony, to form this little volume.

The Gift of God's Word, a Manual School Lessons for 1909 forms a small compacted vest pocket book of the most useful information and hints on the lesson. Just the thing for the busy woman to carry about with them through the week.

Ralph Conner, so well known as the author of "Black Rock," etc., has prepared this little book of short Scripture texts, compiled by Mr. Simpson with blank pages designed for the student to write in his answers. It may also be used as a birthday book.

Miss Harrison's beautiful children's calendar for 1909, with short Scripture verses especially selected for children for each day of the year. A descriptive circular sent on application.

Two of our handsomest Scripture mottoes or mottoes, one large and one six smaller ones which sell at ten cents each.

A copy of Passion for Souls, by J. E. Jowett. Mr. Jowett is a deeply spiritual writer, and surely the best one which ought to arouse greater interest than this.

A daily text book with short messages from the pen of George E. Matheson. A spiritual writer of the highest type. The messages are in the form of prayers.